THE PACIFIC

A religious and family paper

Pacific Theo Sem Reading Room

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KNOCKING, EVER KNOCKING.

Knocking, knocking, ever knocking!
Who is there?
'Tis a pilgrim, strange and kingly,
Never such was seen before;—
Ah, sweet soul, for such a wonder
Undo the door.

No! that door is hard to open;
Hinges rusty, latch is broken;
Bid him go.
Wherefore with that knocking dreary,
Scare the sleep from one so weary?
Say Him—no.

Knocking, knocking, ever knocking?
What! Still there?
O sweet soul, but once behold Him,
With the glory-crowned hair;
And those eyes so strange and tender,
Waiting there;
Open! Open! Once behold Him—
Him, so fair!

Did she open? Doth she? Will she?
So, as wondering, we behold,
Grows the picture to a sign,
Pressed upon your soul and mine;
For in every breast that liveth
Is that strange, mysterious door;
The forsaken and betangled,
Ivy-gnarled and weed-bejangled,
Dusty, rusty, and forgotten;—
There the pierced hand still knocketh,
And with ever patient watching,
With the sad eyes true and tender,
With the glory-crowned hair,—
Still a God is waiting there.

—Harriet Beecher Stowe.

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KNEE-DEEP IN JUNE.

James Whitcomb Riley.

Tell you what I like the best—
'Long about knee-deep in June,
'Bout the time strawberries melts
On the vine—some afternoon
Like to jes, git out and rest,
And not work at nothin' else.

* * * * *

Orchard's where I'd ruther be—
Needn't fence it in fer me!—
Jes' the whole sky overhead,
And the whole airth underneath—
Sorto' so's a man kin breathe
Like he ort, and kindo' has
Elbow-room to keerlessly
Sprawl out len'thways on the grass
Where the shadders thick and soft
As the kivvers on the bed
Mother fixes in the loft
Allus, when these company!

* * * * *

Plague! ef they ain't somepin' in
Work 'at kindo' goes ag'in'
My convictions!—'long about
Here in June especially!—
Under some old apple-tree,
Jes' a resting through and through
I could git along without
Nothing else at all to do
Only jes' a wishin' you
Wuz a-gettin' there like me,
And June was eternity!

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SAVED BY A DOG.

There was a poor, ignorant man who had heard something of the love of Jesus when a child, but as a man he had lived without God in the world. The only thing he cared for was his dog, and by and by he was unable to pay his tax, and was told he must pay or get rid of the dog. So he determined to drown his faithful companion. Arriving at the water-side, the man seized the dog, and in spite of its pleading looks cast it into the river and held it down, even beating its head with a stone. Suddenly he over-balanced himself, and fell forward into the deep water. There, as he sank helpless for the last time, he felt himself seized and dragged toward the shore and on reaching it he found it was his dog, with bleeding head and sad, loving eyes, which had saved his life. On the sick-bed from which he never rose that rough, half heathen man told the story of his rescue, and how the devotion of the dog had brought to his mind for the first time the love of Jesus in saving those who were his murderers.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday June 1, 1905

The Religious World.

When President Roosevelt's message to the Presbyterian General Assembly was read, in which he expressed the hope that the day would soon come when all branches of the Presbyterian church would be united, there was hearty approval by prolonged applause.

A step greatly to be commended was taken by the Presbyterian General Assembly, when it indorsed a project for the raising of a permanent fund of ten million dollars, the income of which is to go as annuities for aged ministers and their families. The insurance scheme, which plans for an annuity of $500, for every minister who for thirty years pays over $24 a year, is a good one if workable. It is to be hoped that it will work successfully in connection with the permanent fund to be raised. No persons are more deserving of care than the aged ministers of the gospel. There are more and better reasons for their pensioning than there are for the pensioning of college professors. And Andrew Carnegie has done a good service in providing for the latter as he has.

It is comforting and inspiring to read of the simple faith of such men as Jacob Riis. At the time recently when his wife was most seriously ill, he expressed his anxiety to a reporter who had enquired concerning her, and added: "I ask the prayers of every gentle soul who knows and loves her, that she may not be taken from us for we cannot let her go, her children and I, we have been such comrades always." And then he said further: "I believe God will hear our prayer." Jacob Riis has lived his life largely in the hurly-burly and amid the distractions of a great city. But in it all he has kept his windows open toward Jerusalem, and stands now in the simplicity of his life and in his pure and lofty faith as a beacon light to all who know him. It is in such lives that the nation counts its wealth.

In an address given in New York, just before his departure for his home in London, the Rev. F. B. Meyer said: "We are just now rejoicing in a great weight of persecution. Rejoicing, I say, and I mean it. It would be a fine thing for your churches over here if they could undergo what we have undergone. We are growing under it, thank God, as Israel grew under the Egyptian yoke. Egypt in the case of the education movement is represented by the conservative element in English politics. Do not forget that you are being addressed by a prospective convict. I may be thrust into prison within a very short time after my return to London. But I will be so thrust, and I will remain in jail so long as it be necessary rather than contribute one nickel, as you would say, toward priestly teaching in the elementary schools. With the expectation that I may soon be imprisoned for non-payment of my education rates I am learning how to use a scrub brush, and how to brighten tins. The fight against the intolerable yoke of priesthood rages even fiercer in the country districts than in the larger towns. It takes a real man, a converted man, to stand up against the persecution in the rural districts."

We of the Pacific coast are to be congratulated in that Professor Graham Taylor of the Chicago Theological Seminary is to be one of the speakers at the Federate Summer School of Theology in Berkeley this summer. He is to speak on a theme from that sphere of thought in which he is an authority, on "The Application of Christianity to the Social Tendencies of Modern Industry." Professor Taylor will give six lectures, one of which will be open to the public. That which he will consider has come to be one of the greatest questions of the day. And there is need that there should be heard everywhere men who have had the experience which Professor Taylor has had in Chicago Commons, and in the fight for civic reform in that great city, and in yet other ways. He has had opportunity to test his theories and to make them much more than theories. It is to be hoped that he may be heard, while here, in many places outside of Berkeley. The topic on which he will speak the night the lecture is open to the public in Berkeley is announced as "The Industrial Crisis and Family Life." Two other topics under the general subject are: "The Christian View of the Individual," and "The Survival and Revival of Neighborship." Ministers who attend this summer school will by the coming thither of Professor Taylor carry back to their fields some of the best thoughts of the day on this burning question of the times. The agitation and strife in our industrial life can be settled only by the application of the principles of Christianity. Blessed all they who aid in their proper application and hasten over all the world the reign of true brotherhood.

The Rev. Dr. John Robertson, a Scotch preacher who assisted in some of the evangelistic meetings under Dr. Chapman in Colorado, says in the London Christian, that Pueblo is one of the wickedist cities he has ever seen; that neither in Paris nor in London had he ever witnessed such scenes as are enacted there. He says in his letter: "Through the corruption of the municipal politics, this is a place, as too many of these western places are, 'wide open.' We saw a policeman carefully handling the handles of shop doors, and trying the window-shutters, while round the corner, from every window of every house, shameless defiance of all law and propriety was taking place. The fussiness of the guardian of the peace in seeing to property, while 'Hell with the lid off' lay right beneath his eyes, was, if it were not so sad, almost grotesque." All of which and much more leads Dr. Robertson to ask whether The Spectator was far wrong when it said that the corruption of American politics is the standing menace to Anglo-Saxon civilization. It was not very many years ago, a frequent remark that there was no Christianity West of a certain point near the Missouri river, and no God West of Dodge city. Pueblo is West of Dodge city, and doubtless has many of the characteristics and heritages of those early years, when life was at the

wildest. But, it should not be forgotten that Pueblo is only one of our wicked cities. Men who know our country thoroughly can match Pueblo many times. Say all that can be said about the advance of righteousness upon the earth, it nevertheless remains a fact that the signs of the times are ominous and that an awakening is needed. We believe that it is coming. In the midst of all the ominous signs there are good signs also. God is at the helm; but it should be remembered that he needs our cooperation.

Busy World Notes.

A Chicago man who was laid off from work by the strike concluded to paint some of the out-buildings on his lot. This was the result: "The union found it out and a boycott was declared against him, and so strictly was the order carried out that he was obliged to pay into the union an amount equal to what it would have cost to hire some one to paint the buildings, before he could get coal or anything else delivered at his residence." This, in "the land of the free and the home of the brave!" It is not surprising that employers all over the country have organized to resist the demands of the unions.

The Rev. Herbert S. Johnson of Boston, a leading minister in the Baptist denomination, said recently concerning the discussion of the gift by John D. Rockefeller to the American Board: "Since this agitation began one of the most prominent men of this country, one whose name represents something in the world, sent a business associate of Rockefeller's, a mutual friend, to the king of finance, and said to him in substance: You are an old man. Your influence has been very bad. I beseech you either to meet the charges brought against you, if possible, or, if not, publicly to acknowledge that you sinned in the acquisition of your wealth, and say you will therefore restore it to the people to whom it belongs. You will soon die. Your duty to humanity demands that you meet the charges or declare your sin."

According to Chicago papers there is very little hope for any lengthy prolongation of the life of President Harper of the University of Chicago. During the last two weeks he has suffered considerable pain. One physician says, that the cancer with which he is afflicted, has nothing to do with his recent sickness. But another who visited him the morning after he had to leave the banquet table at a faculty meeting at Rush Medical College, says: "Dr. Harper is afflicted, not with one cancer, but with many. There is a cancerous growth throughout his intestines. This is the reason the roots could not be removed during the operation. The concerous growth is now causing Dr. Harper incessant pains. They come spasmodically night and day. He suffers a great deal and cannot do his daily work as before. The Chicago physicians who have been in attendance have at no time held out a hope that Dr. Harper would ultimately recover. The radium, X ray and fluorescent they have believed would prolong his life, but would not effect a cure."

Governor Mickey of Nebraska takes a firm stand against dancing. He said the other day to a Denver reporter: "Yes, it's the truth, I do not favor dancing. I declined to have an inaugural ball. I was not brought up to believe in dancing. My church, the Methodist Episcopal, is against that form of amusement. I have taught my children—four girls, and three boys—that it is an indulgence which they should avoid, and I could not very well consent to an inaugural ball in my honor and be consistent with the practice and teachings of my life and my home." Continuing his conversation on the subject of dancing, the Governor said: "As a form of amusement or indulgence, I believe that dancing is one of the greatest social evils with which we have to contend. It is not an innocent amusement. It is the cause of the downfall of more girls and women than any other thing which is permitted within the pale of the social life of to-day." Referring again to his course in regard to the inaugural ball Governor Mickey, said further: "It was surprising the number of letters I received from leading physicians all over the country commending my course. They are the ones who are called upon to know the sad results which follow in the wake of the dancing evil. They know the sorrows which come to young women and their families as a result of the excitement of the ballroom, but it is a lamentable phase of social conditions that the women must bear the burden of their errors, while the men, to whom the blame belongs, go scot free and unhumiliated. The woman bears the disgrace throughout life, but the man—well, he has no thought or care for the future." Of course some of our readers will not agree with Governor Mickey, but there are in his remarks things well worth the thought of all.

OUR TRADE WITH CHINA.

Certain San Francisco papers express themselves rather unadvisedly now and then, in regard to the loss of trade with China. We should not, of course, open up the way for this country to be flooded with Chinese laborers, but in the interests of trade, it is evident that the United States has come to a time when it must treat the Chinese more fairly than it has at times in the past. The organization in China and among the Chinese in this country of societies "for the correction of injustices in international commercial relations," the determination to test the rights of their people under the treaty of 1884, and the rumored boycott on American goods are a few of the things indicating this.

Concerning this rumored boycott, we quote the remarks of Mr. James Fearon of New York, as reported a few days ago in the Sun.

Mr. Fearon is president of the International Banking company, head of the firm of Fearon, Daniel & Co., of New York, which is heavily interested in the China trade, and who himself has long resided in China. He says: "If such a boycott is declared and enforced in the way that it is entirely possible it may be enforced, the results to American trade with China would be very unfortunate. It would hit our textile trade a particularly hard blow. Our commerce in textiles in China, has lately shown a remarkable increase. In the last six months of 1903, and in January, February and March of 1904, our exports of cotton cloth to China, were 62,365,497 yards, representing a cash value of only $3,197,858. In the last six months of 1904, and the first three months of this year the cotton cloth exports to China were 321,993,239 yards, representing a cash value of $18,022,471. But even that does not tell the whole story. All the textile mills in this country that turn out cloth adapted to the Chinese market are full up with orders for the utmost limit of their output for nearly a year ahead—until March, 1906, in fact, and practically all these advance orders are for China.

"Now if a boycott upon American goods were to go into effect in China, it would practically cut off this

large and very rapidly growing trade. The effect upon the cotton mill industry in the South would be little short of disastrous. And of course what would happen to our textile trade would happen porportionately in other lines of our exports to China.

"Under the Russian domination of Manchuria our trade with China was rapidly dwindling. The Chinese merchants thought Russia would eventually close all ports of Manchuria, or so hamper outside commerce as practically to kill it, and hence they were afraid to place American orders. But the Japanese victories put a new complexion upon things. The Chinese merchants believed that the Russian incubus was permanently lifted, and our exports to China jumped at once. I do not doubt that our textile exports to China will foot up to over $25,000,000 on the year ending June 30, next.

"Now this is a good deal of commerce to be threatened, and whatever event threatens it is a grave event. As to the ability of the Chinese to enforce a boycott that they once seriously undertook, there is not a doubt of it. I know a good deal about their merchants' guilds and I know they are very powerful and that they will stick together solid unit in whatever they undertake to do.

"And the worst of it is that our position, our attitude toward Chinamen coming here, is unreasonable and is a ground for legitimate complaint. There is no disposition on the part of those who are back of this movement in China, to induce us to relax our restrictions against coolie immigration. All that they ask is that Chinese of respectability and of financial and social responsibility have the same privileges of coming and going in this country as other foreigners have.

"I do not know yet how far this movement against American trade has gone in China, but I do know that it is capable of going far enough to result in serious injury to American commerce."

Some who read this will say, "Mr. Fearon is interested in trade with China, and looks at this matter from a selfish standpoint." But, every man, woman and child in the United States is interested in trade with China. Our markets are none to extensive. It is through them that we get our bread and butter.

FURTHER INFORMATION CONCERING THE PENITENTES.

We published a few weeks ago an article concerning the erratic sect in New Mexico, known as the Penitents. These people practice extreme acts of self-torture, and nearly every year some of their number are tied or nailed to a cross through the suffering of which they seem to believe that they gain great merit. They are spoken of generally as Roman Catholics. However, the San Francisco Monitor says: "They are not, although they persist in so claiming and in retaining Catholic practices. In some respects the Penitentes resemble the Flagellants, an organization which appeared in 1260, in Perugia, Italy, and soon came under prohibition because of its religious excesses. A century later the cult of zealots was revived and again gave way to many extravagances. They moved in large processions and lashed themselves on their bare arms and shoulders with scourges carried in their hands. They were suppressed by Pope Clement VI., but reappeared about the time of the Council of Constantine, which condemned their excesses in a vigorous canon."

Recently a minister in the East wrote to a Catholic priest at Los Vegas, New Mexico, making inquiry concerning the Penitentes, and received the following in reply:

"It is unhappily true that there exists in our midst a class of fanatics calling themselves Penitentes, and practicing, especially during the Holy Week, such acts as are described in the clipping you have sent me, except the hanging of one of them on a cross and leaving him to die. Some one may have died on some occasion, accidentally, but the death is not intended. These people pretend to be Catholics, but they stick to their superstitious practices more than to the precepts of the church, or even the commandments of God for all that is known of them. The Church has done all in her power to suppress them. Archbishop Salpointe went even so far as to ex-communicate some of their lodges or moradas, but to no purpose. They are stubborn and would sooner leave the church than the brotherhood.

"And no wonder, since they are abetted in their reistance to ecclesiastical authority by crafty politicians, who need their votes on election days, and so exert themselves to keep them together by every possible way. Some of these public office hunters, though having a holy horror of scourging their backs until they bleed, and avoiding it most earnestly, yet join the ranks of these deluded creatures and behave in every other exercise of the order like most fervent Penitentes. Nor is this hypocritical trick peculiar to Mexican Catholic (?) politicians. Oh, no. We have seen an American Protestant become a Catholic and a Penitente and even Hermano Mayor, or Grand Master, we might say, in order to dispose for years of the votes of the brethren like a unit.

"So this plague does exist here. But the Penitentes are no more the people of New Mexico, than the lynchers of some southern states are the people of Kentucky, Tennessee or Texas. They form a despicable minority, a mere fraction of the population; and if their support at the polls is so eagerly sought for, it is due to the fact of their invariably lending it as a unit, as I have already hinted; and in these small communities of ours ten or twelve votes are a power to be counted upon."

This testimony as to persons becoming members of the Penitente bands for political influence is in line with what the Rev. Dr. Barton learned in his investigations, from whose articles in an Eastern paper we quoted recently at considerable length.

SOME IMPRESSIONS AS TO HAWAII.

BY JOHN G. WOOLEY.

John G. Wooley, the noted temperance worker, spent several weeks in Hawaii recently. He gives in the last number of The Friend, of Honolulu, some impressions received during his visit. They are in part as follows:

On my first visit to this Territory, four years ago, I had somewhat the sense of being a foreigner. But happily I find that passed, at this time, and in its place a feeling of being to the manner born.

The beauty, novelty and mystery of sky and sea and soil, the riches of romance, the solid potentialities of fact, and the determination of everything, including investment, politics and religion, to rainbows, fill the first fortnight of the tenderfoot with new experiences; but as his vision gets adjusted to the unaccustomed lights and shadows he finds himself confronting here the same old human nature and the same old problems that he has grown up with and into, on the mainland.

I had heard at home and have heard here some doleful prophecies about the Islands, both as to the moral and the material outlook, which seem to be foundationless or near it. On the contrary, the situation is not more unique than inspiring in the difficulties it presents. The appeal of Hawaii is to quality, and the field for the high-class man is whitening to the harvest.

I am not well enough informed to speak of business matters; but it seems to me that too many men are hunting something easy, rather than something permanent and safe. Diversified farming, I should think, holds out both sure and rich rewards for energetic white men who would get too busy to whine about their laborious and prosperous brother in yellow. There must be a screw loose when a rich region such as this, that was shipping food stuffs to California half a century ago, gets butter, eggs and hay from San Francisco.

But politically the outlook is big with hope, on the sole condition that good men undertake for Christian civilization. This Territory is going straight to Asiatic perdition or it is going to be the greatest of object lessons as to the conquering and assimilative power of Christian democracy.

At the humble service which underlies all permanent societies, the Asiatic out-works us. He can and will presently outvote us. To put up against that combination a sloppy, bigotted, crooked America, is to invite and facilitate failure.

We have just one advantage in that competition—a vital and up-to-date religion. Will our own people show it up in its purity and its strength?—that is the problem.

It has been shown in the case of the natives, and is being shown now, in a remarkable way in the case of the Coreans, that clean and strenuous Christianity brings them quickly and happily to its light and easy yoke; but for a long time after they come under it there must be missionary leadership of gallant, steadfast white men and women, for these new Christians lack moral and social initiative, and fall away for lack of shepherding. The same thing is true in the States. The lack of nerve and muscle in the leadership is the shame and peril of the voting church; but the problem is so big there that it is difficult to be seen clearly.

The key word to the island proposition is righteousness. In that name we shall rule or ruin "the Paradise of the Pacific."'

Tremendous riches of opportunity and responsibility have fallen to Doremus Scudder, Secretary of the Hawaiian Board, and W. L. Wadman, representative of the Methodist Home Missionary Society, and magnificiently are they meeting the obligations imposed. I could write something eloquent about my estimate of them, but for the fear of seeming to flatter men to whom that would surely be offensive, and whom I have come to think of as my good, close friends. This simple but most important fact, however, may be and ought to be stated concerning them—that they seem to me such big, broad, cosmopolitan men as to be immune from sectism, and to be working together so that every worker and every dollar goes unwasted to the spot. Their boards ought to back them with first-class men and women and money, and money enough to manumit them from anxiety as to ways and means.

It is stated in the Century for June, that the warnings of the United States weather bureau, save the people not less than $30,000,000 every year.

"THE WHITE PERIL IN THE FAR EAST."

An Interesting and Valuable Book by Dr. Sidney L. Gulick.

Under the above title the Rev. Dr. Sidney L. Gulick has written a valuable book. People in this country are wont to talk of "the yellow peril," and some seem quite unaware of the fact that there is a white peril—for ourselves ,and for others also. Dr. Gulick, shows that it was the discovery of the white peril centuries ago which led to Japan's long isolation. We give here an excerpt from his book in reference to this matter:

Ancient Fear of the White Races.

"That full justice be done to Japan's attitude towards foreign people, let the reader recall the mental attitude of occidental nations during the past four hundred years towards the African, the Chinaman, and the Hindoo. Do not the white people of Europe and of America feel that Africa, India and Asia are regions for legitimate commercial and political expansion? Do we not act on the theory that those regions and peoples are for us to exploit to our own commercial advantage?

"It may be that we justify ourselves by enumerating our points of superiority. We note with pride our civilization, and contrast it with their barbarity; we exult in our strength and impose on their helplessness. We boast of our high morality and enlightened religion and decry their immorality and superstitions. In these things we think we hear the call of God to go forth to conquer and to rule. If we are evolutionists we appeal to the struggle for existence and felicitate ourselves on the fact that nature has made us the fittest to survive in the struggle of nations. In subduing and destroying other nations and races are we not fulfilling our destiny and theirs?

"Since the discovery of America, the dream of conquest, of empire and of unearned wealth has intoxicated the white people of the earth, and made them the curse and the scourge of all the world. Japan's first reaction on coming into contact with the white man was to close her doors and decline to have anything to do with him. Who shall criticise or condemn her? If she has feared or scorned or disdained the white man, who shall say that the instinct for self-preservation has been at fault?

"There is perhaps no truer sign of the essentially provincial character of the self-centered white people than their failure to discover or appreciate the noble and the beautiful in the great civilizations of the Orient, Hindoo, Chinese and Japanese. We have been blinded to these by the selfishness of our lives, the greed of our ambitions and the pride of our might. Surely the outstanding fact in the relations of the West to the East has been the peril to the yellow and brown races through the presence of the white man, whose assumption has been the theory that might makes right."

An Awakening.

But, at length there came an awakening, and ere long the decree that wisdom and ability should be sought after in all quarters of the world. It was then that Japan began to lay those foundations which are now pushing her to the front among the great powers of the world.

Considering some of the characteristics of Japan today, among them her humane treatment of Russian prisoners, Dr. Gulick continues: "Whence has come

to Japan this beautiful altruism, this pity and goodwill even for a cruel and deceitful foe? Is it a part of her oriental inheritance and civilization? Why then did it not exist in Old Japan? When the armies of Hideyoshi conquered Korea (1598) the ears of 30,000 Koreans were sent back to Japan pickled in vinegar. They were deposited in a mound in Koyoto, covered with soil and surmounted with a monument commemorating the savage event. This monument declares its meaning by its name, Mimizuka, Ear Mound.

"The truth is that many subtle causes have been at work even from the time that Japan first came into contact with the West ,and they have led to profound changes in the inner life of the people. Torture, public exhibition of beheaded trunks and trunkless heads, many forms of cruelty and injustice once regarded with indifference, have all come to be as abhorrent to the Japanese to-day as to an American or an Englishman. Careful thought will show that regard for others as individuals with rights and feelings such as we ourselves possess is the tap root of this new sentiment of pity and sympathy.

"So far then as we judge Japan's treatment of Russian prisoners to be the genuine expression of her inner life must we count her as belonging to the occidental rather than to the oriental system of civilization.

"There are those who count the results of missionary work solely by the statistical tables of church membership and of students in Christian schools. No method of estimating results could be more faulty. If the work of the missionary is primarily to plant seed which shall result in ennobled lives then the wide influence which he exerts consciously or unconsciously on the whole life of a nation should be taken into account in making truthful estimates. I do not claim the Red Cross Society as the product solely or even indirectly of exclusively missionary work. But it is not difficult to see that the wide proclamation by missionaries first, and later by pastors and evangelists of Christian teaching to love one's enemies, and the practical exemplification of this teaching by the Christian community has been one of the many influences which have led to Japan's present high ideals and practice.

"From being the most secluded and self-sufficient people of the earth, Japan has advanced to the forefront of progressive open-mindedness. The white peril so long feared has proved to be the very tonic and stimulus required to place her in the advance guard of progressive nations. She now takes her part in doing the world's work and seeks, in ways at once wise, human, just and powerful, to restrain the greedy aggressor and to build up the weak and backward. At this point I cannot refrain from contrasting the policy of the Japanese government towards China, with the short-sighted policy of the United States, towards the same country. What golden opportunities we lose! To-day Japan is exerting the influence which we also might exert, did we not exclude Chinese students from our institutions by excluding them from our country."

For What is Japan Fighting?

Considering the war between Japan and Russia, Dr. Gulick shows that Japan is fighting for her national existence, for the permanent peace and welfare of the far East, and in behalf of honest international diplomacy. He says in this connection:

"Russian victory then would be a dark omen for Eastern Asia. That Japanese evangelist was right when he compared this to the Greco-Persian war. Fancy conditions in Europe today had Greece been overrun and destroyed by Persian hordes. Without Grecian influence could our modern civilization have arisen? Philosophy and art, ethics, logic, science and mathematics, all had their rise in Greece, and no race has independently produced them. Had Persia prevailed, the subsequent 2,500 years of European history would have been radically different. Similarly, on the victory of Russia or Japan turns the history of Eastern Asia for a thousand years to come. This, however, is not all. The future history of Russia, Germany, France and England, also turns on the role they play in the Far East. Military possessions and necessities there will develop for these countries a different history from what would otherwise be natural to them. Thus, is it clear, that the Russo-Japanese war brings a crisis in the history of the world. We are all more or less closely involved.

"In summarizing we find that the real meaning of the war is this: Has the white man's aggressive policy in the Far East come to an end? Is the yellow man to have a fair chance to enter into the world's best life and progress? or is he to be crushed by the white man, and compelled to serve him as the hewer of wood, and the drawer of water? Is the normal development of the yellow man to suffer permanent arrest under the grinding heel of the white man? Involving as it does not only the direct welfare of a quarter of the earth's population, but also, indirectly, all the nations of the earth, these are questions of great importance. The Russo-Japanese war involves world relations. Let the world therefore have a thought for what it signifies.

The Yellow Peril vs. The White Peril.

From the chapter on this subject we quote as follows:

"The white peril is not, however, exclusively political or military. These are but the means to an end, for the white peril in the Far East is also commercial and industrial. It threatens to destroy long established tradal relations, to bring poverty to millions of workers, and to divert oriental wealth to occidental coffers. In China, the white man seeks to introduce methods of business, utterly subversive of the established order and repugnant to the people; and the Chinaman views the innovations with alarm. The established means of livelihood for millions, suddenly removed, involves appalling economic problems. Such for instance is the significance of the introduction of railroads.

The white peril reaches even further. In the administration of justice the white man's influence, political and financial, is often more effective than right and truth.

"Still further, the presence of the white man in the Far East has been distinctly destructive of morality. We count the oriental immoral, but do we realize that we have helped to make him so? The Orient and especially Japan has been debauched by white men. The menace of his presence to the higher and nobler development of the East can hardly be realized by one who has not lived there and sought the uplift of the people. The most serious hinderance to Christian work is the immoral life and selfish spirit so universally exhibited by white men in those lands.

"In view of these facts, is it strange that the Chinese are alarmed at the growing power and presence of the white man in his country? The significance of the Boxer outbreak was virtually this. Railroads with mining and territorial concessions to white men had followed in quick succession, naturally increasing anti-foreign fear. Famine and enconomic disturbance gave force to fear and discontent. The solution of the white

peril most plausible to the Chinaman is white expulsion—a method not untried in America and Australia as a solution for the Mongolian peril."

Of What the Yellow Peril Consists.

"Is there then no yellow peril? Yes, assuredly, but not such as diplomats fear or magazines describe. The yellow peril is a correlate to the white peril. Let the present trend of things go on unchecked; let the partition of China take place; let the white man seize the reins of authority in all the principal post in China; let him develop railroads, banks, mines and factories; let him take the proceeds of his enterprises with the selfish zeal, and insolent manner now common to the white man in the East, disdaining the coolie, compelling him by brute force to do his will, regarding him as a tool, a beast, disregarding his interests and his rights as a man; then will arise a yellow peril indeed. The white man's treatment of the yellow man will in time beget such feelings of indignation and hatred towards all white men that when some great economic crisis comes, as come it must, the yellow man will arise. He will destroy the white man's banks, railroads, factories and all his enterprises, and drive him with curses and bloodshed from his land. The attempt of the white race to reduce the yellow race to a position of political subordination and of economic slavery, will beget economic evils beyond the white man's control.

On the other hand, the white man's utilitarian "businesslike" methods and haughty spirit will beget a corresponding spirit of hatred; and when these two forces meet, the economic and the spiritual, the real yellow peril to the white man will begin. The Boxer disturbances will be as nothing compared to the evils and the bloodshed of those days. For when China moves, fifty or a hundred or two hundred years hence, to throw off the incubus of a long established tyrannical white peril, she will be intelligent and equipped with modern weapons. And with her countless millions she will overwhelm the white man by the torrent of her hatred. These forebodings may seem unjustified by the facts. But those who have not lived in the Orient can have no idea of the personal attitude and conduct of the average white man toward the Asiatic. Neither can he understand the feelings of the insulted Asiatic towards the white man himself."

No one can read this book without a realization of the fact that in the bringing together of the nations of the world, as the 19th century has brought them together, mankind faces the greatest problems of the ages. Japan believes that she has a world mission, and she stands ready to fulfill it. She no longer fears the white people as a race, but she does fear for herself, and for others, the spirit which characterizes Russia. Against such a spirit as that, whether within or without, every nation that would have perpetuity must wage a fight.

Dr. Gulick's book is published by the F. H. Revell Co., of New York, and the price is $1 net.

Recent press dispatches tell of a woman who has been arrested one hundred and one times in Jersey City for drunkenness. "Ten years ago she was a beautiful girl. She belonged to a respectable family. During a long illness she was kept alive by whiskey. When she recovered she was possessed by an irresistible craving for the liquor. Since then she has spent three-fourths of her life in jail. She is 32, but looks 60. Her hair is gray, her face wrinkled and pinched and her body as infirm as that of an octogenarian."

THE CONTRIBUTIONS OF GEOLOGY TO THE CREDIBILITY OF THE FLOOD.

GEORGE FREDERICK WRIGHT, D. D.

[At the meeting of the American Bible League in New York City a few days ago Prof. George Frederick Wright, of Oberlin College, the noted geologist, gave an address on "The Contributions of Geology to the Credibility of the Flood." A synopsis of the address has been furnished us by our Boston corrrespondent, and we give it herewith.—EDITOR.]

If we do not insist upon the absolute universality of the flood over all the earth at the same instant of time, it is not because, as some derisively suggest, that there is not water enough to produce it, for there is. If all the land in the world should sink below the ocean it would not raise the general level of the water more than three feet. The oceans are twice as large as the continents and their general depth is many times the average height of the land. If all the land should sink at one time it would raise the water only about four times as much as it rises in the Bay of Fundy, several times every month.

An important "water-mark" attesting the genuineness of the Bible story of the flood, is that the ark is made to float up stream; showing that it is not the legendary enlargement of an ordinary river flood. The ark was evidently built in the lower part of the Euphrates Valley, but it landed, not in "Mount" Ararat, as is commonly said, but on "The Mountains" of Ararat, designating an indefinite area about the headwaters of the Euphrates river. When, now we come to consider the scientific reasonableness of this story, we shall find that not only is there no insuperable objection to it, but a vast amount of evidence in confirmation of it. It does not unreasonably tax the credulity of a scientific man to believe that, in the early part of its history, there was an almost universal destruction of the human race by a flood which culminated in the destruction of all but Noah and his family, through the subsidence of the Asiatic Continent, where man then maintained his last refuge.

Science has given us a new conception of the instability of the earth's crust. The world is a cooling sphere with a diameter of 8,000 miles, but with a hardened shell of only 50 miles, or only one hundred and sixtieth that amount, in thickness. Below that depth the heat is so great that every known substance is melted. On this plastic interior the earth's crust rests like a Pontoon bridge on water. The level of the land is never constant. Geology is little else than a record of the successive rise and fall of the continents. All the highest mountains bear on their summits rocks which contain sea shells, showing that at one time they were below the ocean level.

The Mississippi river is scraping off at a tremendous rate the soil from the upper part of its valley and carrying it down to fill up the Gulf of Mexico. It is making the crust thinner and lighter in the upper portion of its valley and thicker and heavier about its mouth. The Mississippi dumps into the Gulf of Mexico, every year 200,000,000 tons of solid matter. One needs but to multiply this by a few thousand, and to remember that all the rivers in the world are correspondingly active, to see that there is a tremendous shifting of stress from one portion of the earth's crust to the other, by the removal, through denucation, of the weight of solid material from one point to another, even in the historic period. So complicated is this process that no one can calculate beforehand how or where

the effect of these changes will appear. In these transfers of weight through the natural agencies of eroism from one part of the earth's shell to another, the strain imperceptibly accumulates until the limit of resistance is reached, when the catastrophe comes, which may appear in an earthquake or in a volcanic eruption of almost any dimensions. No greater mistake can be made than to take the present rate of change as a full measure either of the past or of the future. The world has not always been as it is now. Of this we are certain from geology. That things are not always to continue as they are is evident enough from the forces which we see acting all around us.

But since man came into the world, there has been a cause in operation to produce changes in land level on a scale that is almost beyond our comprehension. The studies of the last twenty-five years have brought forth evidences of a comparative instability of the earth's crust, which is absolutely unique; and at the same time it has disclosed a peculiar cause for this instability which has now well-nigh ceased it activity. In this, science is able to see a reasonableness in the flood, which goes far to establish its credibility.

During the Glacial Period, the snows accumulated over northwestern Europe and British America, as they now do in Greenland, until two million square miles in Europe, and four million in America, were buried in ice a mile deep. The ice covered the top of Mt. Washington, and extended in a mighty wall along its southern face in America, from New York to Kansas City—north of which the conditions of Greenland, extended over the whole country. Six million cubit miles of ice were thus piled up over this limited area of the northern hemisphere. The weight of this would amount to the stupendous sum of 24,000,000,000,000,000 tons, which is equal to twice the weight of the American continent and to nearly that of the whole of Asia.

The snow to constitute this ice came from water evaporated from the ocean, all of which was, so to speak, "locked up" on the ice-bound continents. The amounts of water thus abstracted from the ocean and locked up on the land was sufficient to lower its whole level about 300 feet. Thus, not only was this vast amount of pressure added to the continental area, but an equal amount was taken off from the bed of the ocean. Thus it is easy to see that there would have to be a very marked readjustment in land levels. The continents, overloaded with ice, would settle down, and even the vast Asiatic continent on which the ice did not accumulate to any great extent would of its own weight sink to a lower level because of the removal of pressure from the bed of the ocean. There is an increasing amount of direct evidence that this has actually been the case; and that this subsidence of the land and general flooded condition occurred since man came into the world. The skeleton recently found underneath a glacial deposit of loam in the Missouri Valley, at Lansing, near Leavenworth, Kansas, was originally buried beneath 200 feet of fine sediment, which probably had accumulated when the whole region was covered with standing water into which the melting glaciers to the north poured their floods. But this is only one of many indications that early man, and a large number of animal species associated with him were drowned out in North America, and became extinct, as a result of the rapid changes which took place.

At Kiev, in Russia, human remains have recently been found in almost exactly the same conditions as those existing at Lansing. Here an old village site was buried beneath fifty feet of the fine, glacial loam which accumulated in standing water in front of the ice sheet.

Since man came into the world all western Europe has experienced a brief subsidence below sea level, amounting to at least 1,400 feet, followed by a very rapid re-elevation. As a result the bones of a promiscuous lot of extinct animals in connection with human implements, were swept into fissures in the rock far up upon the mountain sides. One of the most prominent of these places occurs upon the rock of Gibraltar, although there, only the animal bones were found. The appearance in all these places is as if great herds of animals that usually will not consort together and that naturally live on the plains, were driven up the mountains by the rising water until they perished together on the summit, when after a brief period of decay, they were swept into the fissures by a wave of translation consequent upon the sudden re-elevation of the land.

There is, likewise, abundant evidence, that not many thousand years ago all central Asia was temporarily submerged to a considerable depth, bringing all the low land of Siberia and Turkestan and the Desert of Gobi under water. The climatic changes which have taken place in that region in connection with the re-elevation of the land are of the most striking character. The whole of Central Asia, has been drying up for thousands of years. There is the clearest evidence that the Jordan Valley was once full of water to a height of from 1,000 to 1,400 feet. The Desert of Gobi, was a sea as large and as deep as the Mediterranean. The Aral Sea, which now has no outlet, formerly sent a river into the Caspian, as large as the Niagara.

So extensive have been these changes of level and of climate connected with it, in this very cradle of the human race in the heart of Asia, that no one contemplating them intelligently can well deny that some such a catastrophe as the Noahic Deluge has passed over the country. The geologist, indeed, is not called up to prove in detail the story of the flood. But with these facts before him he is effectually stopped from raising any serious objection to it.

PATHOLOGY IN EDUCATION.

The Out-Door Needs of the Average Child.

One of the papers at the meeting of the American Social Science Association, in Boston, last month, considered the biological aspects of education and dwelt upon the things essential in our modern civilization for the promotion of the health of the boys and girls of school age and in school. It was by Prof. John M. Tyler of Amherst College, and was in substance and in part as follows:

One hundred years ago New England's population was scattered in villages and farms. It was hardy English stock, inured to hardship from youth, trained by work in the open air, indulging only in simple outdoor pleasures, and toughened by a struggle for existence so severe that only the strongest survived. It was a rude, strenuous, muscular life, mostly in the open; and it resulted in a tough, sturdy, vigorous race. Life was far from ideal; but the picture has its lights as well as its shadows.

Nowadays the proportion of our people living in towns or cities has increased from one-thirtieth to one-fourth. More important still is the fact that, as fast as we can, we are exchanging a life of muscular effort in the open air for a sedentary life of brain labor. Farms are being deserted; office, desk and store are crowded. We avoid manual labor, if we do not de-

spise it. This tendency will surely continue. In modern life, competition, longing for comfort and luxury, fret and worry, diminish the joy and increase the wear of work. And this strain falls upon the youngest, most complex and weakest portion of the brain.

The revolution in our modes of living necessarily disturbs the balance and working of all our organs. Heart, lung and kidney owe their development and present power to the demands and stimuli of the muscular system, and these greatly increase the effectiveness of our digestive and assimilative tissues. It was sensation and motion, not thought and learning, which laid the foundations of the brain and stimulated the development of all its centres. Our internal organs can and will respond to all reasonable demands of our muscular system. It is an inherited habit. They require these customary motor stimuli to maintain them in their best condition. Without them, as in sedentary life, they degenerate and invite if they do not produce disease. Military examinations show that there is a steady increase of disease as we ascend the so-called social scale from the man who works with his heavy muscles only to those who rely on cerebral, to the practical exclusion of muscular, work. Even if the profession is the refuge of the weak, the child of the professional man is likely to inherit a low tone of vitality. As the muscles are less used, and the sensory portion of the nervous system gains the upper hand, so to speak, over the motor, a hypersensitiveness to pain and discomfort results, tending to timidity, hesitation, hyteria and other forms of nervous disease.

Two classes of children in our public schools demand special attention, the children of the business and professional classes, and the brighter and more ambitious children of whatever parentage who seem destined for business or the professions. A sound and vigorous body and tough nervous system are absolutely essential to their success. Muscular exercise and fresh air are necessary to promote growth and development of all the vital organs, the brain included. If the motor centres are not well developed the adult becomes an unpractical dreamer, always planning, hoping or criticising, never creating or realizing.

The motor centres must be developed early, if at all. The average cild needs far more exercise out-of-doors to-day than a century ago. He actually has far less. In the city he has little, if any. The child begins to go to school younger. The school year is three times as long. We even plan summer schools to keep him busy and take him off our hands. We hope the room is properly warmed, ventilated and lighted, that the desks are suited to his stature. But if one young women has to preserve order among fifty children, they must sit still a large part of the time. Now, late infancy and early childhood are predominantly the period of sensory development. From five years to nine or ten is a period preeminently motor. Of logical or critical thought, or of any abstract reasoning, the child is incapable during these periods. The higher brain centres are not sufficiently mature for much, if any, exercise.

The sensory and motor centres deserve and need more time and training for their full development. The best exercise for the child is that which calls in play the largest mass of muscular tissue, such as running, climbing, and those forms which use the muscles of trunk, legs and shoulders by the natural and spontaneous play of children. The play instinct is only the expression of a craving for exercise of organs which absolutely require that exercise for their farther growth and development. Such an instinct deserves our respect, and should be gratified in our system of education. Further, physiologists tell us that the centres controlling the action of the heavy muscles of trunk and legs are precisely those which resist nervous prostration and weakness, and that they must be exercised at all costs in the children of nervous parents. The child's play is to fortify him against the stresses of adult life.

Especially in the case of the girl, whose period for storing up strength and material against the trying years to come is two years shorter than that of her brother, should the period between the ages of six or seven and ten or eleven be given her for this as the main purpose.

In view of these facts, concluded Professor Tyler, many educators believe that a modification of the present curriculum would be advantageous, if it is not imperative, for the children of the lower grades, at least. This change should make the playground and school garden of at least equal importance with the desk and the recitation. It means more frequent pauses and longer recesses, more motor activity, less crowding and precocity. Less time, used with more enjoyment, would result in a more healthy growth of mind and body, in better habits of study, and in larger acquisitions of knowledge. True social life begins in the primary and intermediate grades, where boys and girls, with much friction and squabbling, learn to adjust themselves to their surroundings. This part of education, whose field is the playground rather than the desk, needs special emphasis in this day of small families. Such a change already has been introduced, and will force its way even against the prejudices of parents and public who would have even the baby devote himself to learning something useful

A LETTER FROM DR. A. P. PECK OF CHINA.

A Glance at Some of the Men Who Are Pushing China Ahead—Our Influence Lessened by Our Exclusion Laws.

EDITOR PACIFIC:—

The chronicles of peace are perhaps as interesting if not as exciting as those of war, and while the readers of The Pacific have doubtless shared the surprise of all the world in the developments of the campaign which began a year ago, they would also be surprised and gratified, I am sure, could they know the march of progress in the ways of peaceful development going on in China outside the war zone. It is a curious situation, this; China standing by in enforced neutrality, while Japan, her self-appointed champion, is prosecuting a war tremendously expensive in blood and treasure for the preservation of her territorial integrity. The real motive was to head off the encroachments of Russia before they should endanger Japan. Of course by taking this initiative at this stage Japan not only poses as the protector of China, but can say to her at the end of the war, which now seems not far off: "You certainly cannot expect us to fight your battles for nothing." Pooling what she may get from Russia and China Japan seems likely not to be out much for the costs of the war, excluding the sacrifice of life, which has been more freely and gladly offered by the people than any war in history. It is not my purpose, however, to comment on the war, interesting as is the subject. But, by the promptness with which she has taken the initiative in this, and the recent war

with China, Japan has served ample notice to the rest of the world as to what they may expect if ever her interests should clash with theirs.

While China is thus standing by, and being protected by her friends, she is by no means idle. The central government in Peking seems to be more or less aroused to the necessity of doing something besides marking time in the march of progress. Their ideas of course run largely to military and naval strength. These things are important for a nation; yet, though some mention of what is doing in this direction might be interesting to some, I prefer to fill the small space which I ought to take in your paper with a mention of some interesting men, who after all are the most valuable assets of a country. While I was living at Paotingfu in the year following the Boxer outbreak, attending to the reconstruction of that mission station of the American Board, the present viceroy of the province was transferred from the governorship of Shantung. He is a comparatively young man, who has risen by virtue of his force of character rapidly to this high rank.

There was also there a much older man named Chan Yii Shan in the office which is called treasurer, but which is more accurately lieutenant-governor; and a third, named Yang Shih Hsiang, in the next highest office as provincial judge. They were all exceptionally able and intelligent men.

After the collapse of the Boxer movement a local provisional government was formed at Tientsin, in which was represented all the foreign nationalities having interests here. When order was fully restored and the provisional government retired from business, turning over the management of affairs to the Chinese with many reforms instituted and improvements made, and a surplus in the treasury, the Viceroy removed his seat of government to this place. Before long Mr. Chan was transferred to the governorship of Shantung, Mr. Yang taking his office.

After a short interval Governor Chan was promoted to the viceroyalty of Nanking, a very important port and the only one which covers three provinces, and Mr. Yang was made governor of Shantung. This is the situation now. Thus, this line of coast provinces, reaching southward to far below the Yang Tzu, is governed by these three strong men. I might speak of other high officials who are notable, but will confine myself to those whom I personally know. And while the ways of political appointments are often as dark and devious in China as in some other countries, I am glad to bear witness to the wisdom of the Imperial government in these. I knew that among other great interests education holds a high place in their esteem. And readers of The Pacific will agree that for the true upbuilding of their country there is no interest that can so worthily engage their efforts. Up to this time Americans have had almost a monopoly of the schools established in China by foreigners, and of course most of these have been under missionary auspices.

In this province of Chihli there is by far the best and most advanced of all the government school systems. It has been built up by an American, Dr. C. D. Tenney; and the foreign faculty in the University which is its head is mostly American.

Soon it will be furnishing useful, educated men for China. Most of the Chinese who have a modern education and are in responsible positions in China have been educated abroad, and until America began the worse than foolish policy of construing the exclusion laws so as to prevent students from going to America, our country was the favorite place for seeking an education. But this unfriendly attitude is driving many to Europe instead. A few days ago Dr. C. D. Tenney went to Mr. Liang, the customs taiotai here, to get him to sign in his official capacity an application for a student to enter the United States. Mr. Liang was himself educated in America; was a Yale man, and loves and admires our country; but after reading over this blank he at first flatly refused to sign it. The over-officious official whose business it was to get up that blank, instead of making a plain business like document, stating the facts, has made a long and complicated one, including many points that are not called for by the Act of Congress, and couched in language which is almost insulting, so that an intelligent and self-respecting man feels disgraced in having to make an application on it.

To illustrate what a great influence our country is wilfully casting from it in doing away with the young men who are seeking an education, let me mention a few of the men about me here who are in influential official positions. The present customs taotai whom I have just mentioned, for twenty years was secretary to the well-known viceroy, Chang Chieh Tung. The office or offices (for he has a number of posts) which he now holds makes him one of the most influential men in North China. His predecessor was, like himself, an American student; from this office he was promoted to be commissioner to settle the Thibet question and later he was made embassador to Great Britain.

The managing director of the Chinese Imperial Railroad is another of this group; he is deserving of especial credit, as without a long training in railroad work such as a manager in America would have had, he has made himself a railroad man of practical value, to compare well with men of his class anywhere.

The board of public works is doing good work for Tientsin. Its efficient head is Dr. Geo. Mark, also an American student; educated in medicine, but working into this special line, his ability and faithfulness make him a valuable public servant, and to those who know the usual ideals and activities of a Chinese official, the difference between him and the one who considers himself a public servant is not slight. Similar in spirit and faithful service are Dr. Watt and Dr. Heii. These gentlemen have not left their profession, but the former is director of the Pei Yang Medical College, established by H. E., the late viceroy, Li Hung Chang. The latter is in charge of the surgical department of the army and is bringing it into line with modern conditions as fast as possible, having among his other duties that of director of the Army Medical College, established by the present viceroy.

Not all of the group of students who began their careers in American schools are now in government service. For many years the conservative element was too strong to permit the rapid rise to influential office of this innovating element, so some became discouraged and drifted into business life and some of course in the lapse of years have died. Among the latter I may mention two of my friends, Dr. Liis and Dr. Kia, who were like some of those still living, professing and practical Christians; and the latter one of the martyrs to the Boxer frenzy. It would be pleasant to enlarge upon the good work which those who are still alive are doing in the renaissance of their country, as well as to speak of many others who not having seen America, have yet been influenced in life and character by Americans living here. But one issue of The Pacific could

hardly contain what might be said. From these hints, however, may be gathered some of the reasons why those of us who have the interests of China greatly at heart and are also loving and loyal Americans, are grieved over the indifference of our country to the great influence it might have here.

Spring is now upon us and the emperor of China has just plowed his furrow in that interesting function in which he enacts the part of the humble peasant of the fields, and then as the anointed one he seeks the blessing of the full-breasted earth on the toiling millions who live by her bounty. With the change of the seasons comes to us also a change in the personnel of the official posts which represent our country here. We are sorry to lose Minister Conger, who had been so long in Peking that he become the leader of the diplomatic corps. Always frankly and sincerely on the side of the things that make for righteousness he has been a fine representative of the best in American character and diplomacy. We are also losing Consul-General Rogsdale of Tientsin, much to our regret. Coming from California, he has served during his eight years here with a swift, straightforward efficiency which has caused American citizens to be openly envied by some other nationalities, where traditions of consular dignity come between the official and the people whom he should serve. Although he goes to a place where he will get more money, he would willingly have stayed here. And it is a pity that political consideration must take away a man who is doing good work and by hard experience has learned the duties of a difficult post. A. P. Peck.

Tientsin, March 28.

THE COUNCIL AT MAGALIA.

At call from the newly organized church at Magalia, a council, composed of representatives from the Oroville, Paradise, Cherokee, and Palermo churches, met in the beautiful little meeting house at that place on May the 18th. Rev. Louis Wallace was elected moderator; and Rev. J. A. Benton, scribe. After reviewing the proceedings of the church the council found them satisfactory and gladly assisted in the services of recognition. Rev. J. A. Benton, gave the right hand of fellowship, Rev. Louis Wallace gave a short charge to the church, and Rev. R. K. Ham, preached the sermon from the text, John 15:8.

The church is composed of eight members and, one more will join as soon as her letter is received. At least three joined on confession of faith.

There has never been a church organization in Magalia. About eight years ago a building was erected by the pastor of the Cherokee church. The building was lately moved and improved by the efforts of Miss Brydon. For many years a Sunday-school has been maintained in the place under the auspices of the C. S. S. & P. S. Lately some Congregational people have moved in and they with the assistance of Rev. J. K. Harrison, and of several of the young people of the town, have organized the church.

Magalia is an old mining town, beautifully situated and growing. It is on the line of the new Butte Co. railroad, has an elevation of about 2,000 feet. It is on a steep crest overlooking the river one thousand feet below, while on the opposite side of the river the grey rocks of Saw-mill Peak tower over the town.

The membership of the church is composed of choice people, and the slight opposition which they encounter makes them a united band. They have called Rev. J. H. Harwood, to be their pastor in communion with the church at Paradise. They hope to gain new members and to be a blessing to the community.

Magalia is famous as a health resort in Butte county. If any of our people are looking for a place to spend the summer they can find no better climate than at that elevation, and no more inspiring beauty of scenery. The town has oiled streets. Come friends, and help the new church while you enjoy your vacation. J. A. Benton, Scribe.

Church News.

California.

Los Angeles.—The Central Avenue church has sold its lot at the corner of Central Avenue and 28th street, and has purchased another, one block west, on Paloma and 28th, to which it will move the present building. It will be so located as to leave place for a new edifice which is adready needed.

Los Angeles.—At the First Church, Sunday morning, under a quickening sermon on John Knox, by Rev. William Horace Day, pastor, a large offering was made toward the salary of the home missionary pastor in this part of California, whose support this church has assumed. It also has a foreign missionary pastor in Japan. In the evening, the fourth anniversary of its Japanese mission was held under the direction of Dr. W. C. Pond, superintendent of our Chinese and Japanese work in this state. In the afternoon, Rev. Dr. Warren F. Day, pastor emeritus, gave a memorial address in Hollywood, a suburb of Los Angeles, at a meeting of the Blue and the Gray.

Lodi.—A large congregation met last Sunday morning for the closing sermon of Rev.G.H.DeKay's pastorate of nearly four years. During this pastorate the church has received sixty-nine members ,forty of them on confession, and thirty of them under twenty-five years of age. There has been a gross gain of over 100 per cent, and a net gain of over 50 per cent. Quite extensive improvements in church and parsonage have also been made. At a recent meeting the church adopted some appreciative resolutions, of which the following is a part: "We regret very keenly that circumstances are such as to lead Rev. G. H. DeKay to sever his relationship with us as pastor. We wish at this time to express our hearty appreciation of the good work done by himself and family in the past four years and to testify: 1st.—To their consecrated work by which the church has been strengthened numerically and spiritually. 2nd.—To their ever ready help and sympathy in sickness or in sorrow, and their hearty co-operation in every work which would advance the best interests of the community. 3rd.—To their splendid leadership in temperance work, affecting not only our own community, but the whole county of San Joaquin. We, therefore heartily commend them to any church in need of earnest Christian workers. Mr. DeKay will enter business in Lodi; but will continue to preach at Lockeford, giving that church a morning service. For eight years it has had afternoon services only.

THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The next quarterly meeting of the W. B. M. P. will be held with the Mill Valley Congregational church on Wednesday June 7. Sessions at 11 A. M., and 1:30 P. M. Take the 9:50 boat from the Sausalito ferry. A good program is assured.

UPPER BAY ASSOCIATION.

The Upper Bay Association held its annual meeting at Antioch, May 18th and 19th. All the churches were represented by pastor and delegates, except Bethany, Port Costa and Suisun; but the shifting character of the pastorate is indicated by the fact that but two ministers present were members of the association.

Three were received during the meeting; B. St., John of Benicia, C. H. Stevens of Martinez, and Herbert Livingston of Rio Vista.

C. H. Stevens was chosen moderator and B. St. John registrar.

B. St. John gave a short exposition of the 40th of Isaiah, drawing from it the thought of vision, inspiration and work.

Reports from the churches were for the most part encouraging though in some of the smaller fields in the country, the incoming of foreign born peoples is gradually diminishing the membership of our churches by removal.

Aside from this there were hopeful signs in nearly every field reported, though in none have special services been held.

Antioch has a fine cadet corps and red cross, organized from the young people of the town, and these were present in a body on Thursday evening, dressed in their new uniforms.

These with the delegates and towns people filled the church, many of whom had come expecting to hear Dr. Brown of Oakland. Unexpected duties prevented his coming, and Rev. Seneca Jones preached on the visions of Jacob and Paul

On Friday, earnest addresses were made by Rev. C. H. Stevens on "Why I believe the Bible to be the word of God," on "Freedom and Fraternity," by Rev. Seneca Jones and by Rev. Herbert Livingston on "The Modern Revival and the Upper Bay." He showed that for the past four or five years, the churches have barely held their own, and urged the need of undertaking a more earnest and aggresive evangelism, and suggested the cooperation of the pastors in this work.

Discussion followed, which crystalized into a resolution favoring such action. A special committee was appointed to have the matter in charge.

Rev. E. J. Singer and H. M. Tenney, were present to speak for the Sunday-school work and Foreign missions.

The next meeting of the association is to held in Crockett.

THE WEST SEATTLE CHURCH.

The West Seattle Congregational church, of which Rev. J. B. Orr is pastor, held a series of special meetings, the first two weeks in May, under the leadership of Mr. Clifton Powers, one of the singers, with the Chapman party of evangelists. Great interest was manifested from the first. Strong, stirring sermons, were preached every evening by the pastor, and Rev.'s Dean and Cairns, of the Baptist church, Seattle, and Rev. J. M. Wilson of the Westminister Presbyterian church, who assisted one evening each. Special music was provided every evening by Mr. Powers. As a result the first Sunday in May, six persons united with the church, and the following Sunday, twenty-three persons united. The services were tender and beautiful and they touched many hearts, as some of our young people and some of the parents, and their children came forward to receive baptism and the right hand of fellowship. Many more have signified their intention of coming in at the next communion, the first Sunday in July.

On "Children's Day," June 11th, several children are to be received.

We also held an interesting Sunday-school contest for a couple of months. Sides were chosen with Mr. Orr, and Mr. McGee as leaders. Purple and gold buttons were provided the contestants. When the new names were counted at the close over one hundred were added to the Sunday-school. The sides being a tie—each bringing in the same number—the dinner was provided by the Sunday-school, at which over 200 pupils sat down.

The church has also made it possible for a large number of children and adults to receive instruction in music under Prof. J. W. Winsett. They have just completed the first term, and begun the second.

S. J. C.

Oregon Letter

BY GEORGE H. HIMES.

On Thursday evening, 18th inst., a "reminiscence meeting" was held at the Highland Church, Portland, which marked the first anniversary of the arrival of the pastor, Rev. A. M. Rockwood. Reports for the year showed an increase of thirty-three members, ten of them on confession. A Junior Endeavor Society, has been organized, and it is now one of the largest in the state, having more than one hundred members. A home department of the Sunday-school has been organized, also a primary department, which has a meeting place in the basement of the church, the men of the church fitting up a cosy and comfortable room therefor. A male choir provides music for the Sunday evening service. All churches might find it profitable to have a "reminiscence meeting," as one means of emphasizing the social side of our natures, a consideration that is too often neglected.

On the 18th inst. the trustees of the First Congregational Church, at Forest Grove, submitted a proposition to the church to build a parsonage. The matter was definitely considered on the following Monday evening, and the new movement was authorized, the lot and building to cost $2,500. A very eligible lot can be secured for $500, leaving $2,000 for constructing the parsonage.

If a large majority of the citizens of any city were ever outraged by its public servants. Portland has been outraged in the last few weeks by its common council. The outrage consists in granting licenses to a large number of saloons to conduct business in close proximity to the entrance to the Lewis and Clark Exposition. Under the City Charter the matter of issuing licenses rests largely in the hands of a license committee. The applicant goes before that committee with his petition for a license, and if the committee recommends that the license be granted the council generally approves the recommendation without question. After these licenses were granted, it occurred to some of the members of the Anti-Saloon League that licenses were being granted quite often in a certain part of the city, so the facts were examined into, and public attention called to the condition of things, and the people began to realize that a residence district had been seriously invaded by the rum power. The attention of the council was called to its action, and almost to a man the members plead the baby act by

confessing that they "did not know" what they were doing, but promised to "not do so any more."

Indignation over the existing conditions has been brought up to a fever pitch, and hundreds, even thousands, among them many who are not especially opposed to the liquor traffic, strongly condemn the action of the council. At first, upon the promise that the management of the saloons would conduct "orderly places"—whoever heard of an "orderly saloon"?—its very chief stock in trade is disoredr—those opposed thereto were unwillingly quiescent But disorder of a most flagrant kind began manifesting itself very soon, and public became more deeply aroused, and determined to take some step to eradicate the nuisance. It was found that under the charter of the city, that the referendum could be invoked upon the petition of a certain number of voters. The time was too short to wait for a regular meeting of the council, consequently the mayor was consulted with and he promised to call a special meeting if the proper number of signatures could be secured. Accordingly the forces of decency went to work and in two days the required signatures were secured and Mayor Williams called the meeting. But to show how completely the council is dominated by the whisky power, five members failed to appear although diligent search was made for them.

Now nothing can be done until after the city election on June 5th, and as but one of the old councilmen is a candidate for re-election, there is hope that a special election will be held very early thereafter giving the people the right to vote directly upon whether or not the licenses in question shall be revoked. The feeling is well nigh universal that such will be the case if a test can be had. Many liquor users confess that the wholesale men who have been the secret manipulators in establishing this increased number of saloons in the vicinity of the Exposition entrance have gone altogether too far.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held Thursday, June 15th, at Piedmont Park, Oakland.

Sessions 10:30 a. m.; 1:30 p. m. Take Piedmont Ave. (blue and white disk) car on Broadway, Oakland to terminus of line. Admission to Park five cents. Basket luncheons may be eaten on the grounds, or lunch, at restaurant prices, may be procured at the pavilion.

LAURA T. PERKINS,
President.

"AN EVENING IN THE HOLY LAND."

This will be the subject of an illustrated lecture by Dr. H. H. Bell, to be given in the auditorium of the Young Men's Christian Association building on Friday evening, June 9th. The admission will be twenty-five cents. No reserved seats. The lecture will be illustrated by fine views. It will show the country as Dr. Bell saw it a year ago. It will be most interesting and instructive. It will give you a new grip on your Bible. The lecture will be given under the auspices of the Christian Endeavor Society of the First United Presbyterian Church.

If a man keeps busy, he has no time to think over real or imaginary discouragements.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

June 11.

Topic: Not Ashamed of the Gospel. Rom 1: 13-17.

A writer in the Daily Companion tells us that this is the "emphasis of understatement," Paul was really proud of the gospel of Christ. He glorified in it as his chief joy, yet he knew the value of a negative phrase and used it lest by some overburst of feeling he might hinder the entrance of that same great joy into other hearts. How often in Christian experience and particularly in teaching do we need to have regard to moderation in the use of terms. If in the exuberance of our emotions over any blessing the faith has brought us we say too much about it or use what is termed extravagant language, we offend those who not seeing as we see or feeling as we feel, charge us with fanaticism. They say of us as they did of Paul once, "thou art beside thyself." Of course he was not, nor are we, but we often have to measure our words by what others think of them, not by what we know to be their truth. This is one of the hardest trials of full-grown disciples. We are enthusiastic over the Bible, the church, the things of the kingdom, eager to win souls, so much so that we become on fire with zeal. We prepare a lesson, plan an exhortation, after a sermon come down from the pulpit and launch out into an after meeting—we must win souls that hour, and with what result? We find through some friend afterward that our very zeal has offended; we are charged with going to far, told to have no right to be so direct and urgent, and we go down into the slough of despond. It was not really the fault of the message or its ardor, only we had not correctly gauged the possibility of those at that moment to appreciate it.

Paul learned after many a trying experience that it was necessary to be all things to all men, if by any means he might save some.

Why should we not be proud of the gospel of Christ —why ever be ashamed of it? Why rather not be ashamed that we have esteemed it so lightly and the Savior, who is its soul and light.

Ashamed of Jesus! sooner far
Let evening blush to own a star.
Nay, when I blush be this my shame
That I no more revere his name.

Paul give a reason for his not being ashamed of the gospel—it is the power of God unto salvation. Surely this were ground enough for the most abiding confidence if there should be no other. If a man were drowning and one were to throw him a life-line what more absurd than to be ashamed to take it or speak of it afterward with anything but the greatest appreciation. If one were sick and restored to health by the helpful skill of a good physician how ungrateful not to refer with pride and thankfulness to the one who had wrought the cure. If one were cast down and discouraged and a message of sunshine and hope should come to flood the heart with gladness and cheer how strange it would seem to speak slightingly either of the message or the messenger, yet there are those who having received all its gracious benefits seem to give the gospel a very indifferent place in their estimation and regard. Things we are ashamed of we

seldom allude to, we hide them out of sight. Do we not sometimes treat Jesus Christ this way? There are those who treat the Bible apologetically and even excuse themselves for going to church. How many are ashamed to stand loyally for God and religion in places where it is the fashion to ridicule them. Yet if it—the gospel—is the power of God unto salvation, it ought to be the pride of men's hearts to speak of it. Christian Endeavorers should never be ashamed of their colors. A soldier who was would be hissed out of the army.

One way of acting ashamed of Christ and his gospel is that of failing to profess him openly before men. There are far too many who do not see this vividly. They think that being kindly to the church and working in it, by not opposing it, by attending its services now and then and mingling freely with Christian people that they can be counted on Christ's side and stand in a general way as good Christian men, even though they do not profess him and join the church. They sometimes say they are not good enough to be on the church roll and do not want to be a reproach. Are not all such acting as though they were not quite proud of the gospel. If they were not just a little ashamed of Christ would they not come out boldly and confess him? There is want of confidence in their very hesitancy. If they were as enthusiastic over the gospel venture as over their latest fortunate financial investment they would be anxious to be counted among the advocates of the way they made it. No, there is one way only to be evidenced before men as loyal to Christ and that is the out and out way openly taking his name.

When we reckon up the value of Christ and his kingdom to human hearts, to nations and the world, when we estimate the treasures of wisdom and knowledge that are hidden in Christ; when we measure even by our human standards, the priceless benefits, the Bible and the church have conferred upon civilization, literature and the arts, when we view the gospel as the saving salt of earth and count it up in terms of redemption, we shall not find lanugage to speak our unspeakable glory in it.

But not being ashamed of Christ means more than expressing appreciation or being counted as his disciples; it means positive efforts in advancing his kingdom. It implies zealous evangelism, aggressive missionary endeavor and individual characters molded in his image. We grow like those whose ideals we respect. Those we look up to make us. We have every interest therefore in placing the gospel in the supreme place in the affections of our hearts.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

There are at present at least 700 school savings banks in the United States. The number of depositors last January was over 90,000 all of them being children in the different grades of the public schools. The amount of the deposits during the year 1904, was over one million dollars, an average of $15.00 per depositor.

Bishop Potter stood in the rear of a group of bishops at Episcopal conference in Washington. Near him, looking on calmly, stood two newsboys. The prelate heard one of the newsboys say, "Hey, Jimmie, dis meeting uv all dese parsons, what's it fur?" The other boy replied, "Oh, dey gits togedder wuns a year like dis to trade sermons."

One of the most distinguished lawyers this land has produced—a remarkable scholar, linguist and traveler—once said that he never had passed an absolutely idle moment since boyhood. He spoke half a dozen languages, all acquired in the spare hours of each day, after his tasks were done. He found diversion in a variety of studies, rather than devotion to a specialty.

According to a recent report by the Argentine minister of agriculture, large India rubber forests have been discovered in the province of Jujuy, in the north of Argentina. The report says that in some districts there are as many as 50,000 rubber trees to the square mile. It is further stated that the climate of Jujuy is much better and healthier than in Para, Brazil, and that for this reason alone the argentine rubber industry will have a great future before it.

A writer in St. Nicholas for June, tells how some of the flowers got their names. Who could guess that the dandelion was the "dent-de-lion," or lion's tooth; the tulip so called because it looks like a turban, and tulip was another name for turban? The beautiful gladiolus is a sword lily: "gladiolus" in Latin means "a little sword." It is so called from the shape of its leaves. The asphodel is from the Greek word meaning "king's spear." The name daffodil comes from "asphodel," and so means the same thing.

John G. Woolley, in speaking of a voter's duty, says: "I am not bound to demolish the saloon, but only my interest in it. There are 12,000,000 voters in the United States. I'll vote my fraction right, and every time I vote I'll carry my share of the election, as long as God is alive. That may not do the saloon any harm, but it will be good for me. I am not bound to be successful, but I am bound to be true. A square man is never wrong side up. 'My vote won't count,' you say. 'Listen! Abraham believed God, and it was counted.'"

The University of Chicago, with a student enrollment the present year of 4,035, is the third largest university in America in point of attendance. Its student enrollment is surpassed only by Columbia and Harvard. The Divinity School alone last year registered 405 different students. No other Divinity School in America registered more than a third of that number. There were no less than 25 different denominations represented in the student body of the Divinity School. The Baptists had the largest number, and the Disciples the second largest.

In a recent lecture Booker T. Washington said that one-twenty-sixth of the soil of Virginia is owned by negroes, according to the official records. The negro race has developed more rapidly in the thirty years of its freedom than the Latin race has in 1,000 years of freedom. About 65 per cent of Italians, 85 per cent of Spaniards, 70 per cent of Russians and 80 per cent of South Americans are illiterate, but after thirty years of freedom only 54 per cent of the negro population is illiterate. In Georgia, Mr. Washington said, $16,700,000 is the taxable value of the negroes' property.

During the past four years the irrigated area of the United States has increased 1,704,889 acres. At present there are in this country thousands of miles of canals, representing a vast expenditure of money and labor, and carrying water upon more than 8,000,000 acres, which are producing each year crops worth $100,000,000. This area of artificial productivity is more extensive than the combined area of Massachu-

setts and Connecticut, and it is never disturbed by drouths or the other uncertainty of the weather. All this is in the arid or semi-arid regions in the west, which a short while ago were looked upon as a worthless desert.

A writer in the June St. Nicholas says: "One of the most interesting studies of insect life is the relationship between ants and plant-lice, or aphids. These plant-lice supply honeydew from the juices which they take as food from plants. The ants are very fond of this sweet substance, and care for the aphids in a manner that seems to us surprisingly intelligent. They sometimes carry them bodily to a better feeding ground and drive away certain of their enemies. It is claimed that they even build sheds of mud in the crotches of shrubs and small trees. On account of this insect relationship, one may truthfully call the ants 'farmers,' the aphids 'cows,' and these protecting mud cases 'cow-sheds.'"

A university professor, wishing to study the tramp question during a summer tour through England, interviewed 2,000 wandering beggars, whom he questioned as to why they did not support themselves by work. Six hundred and fifty-three said they were willing to work, but could not obtain employment; 445 gave vague, unsatisfactory answers; 301 expressed the opinion that no one ought to be obliged to work, but if some fools did so they (the vagrants) considered they were justified in living on them; 407, according to their own statement, were proceeding to procure work at certain far-off localities, and the remaining 194, having expectations were living in hope until their relations should die and leave them money.

It will surprise people to learn that one negro out of every ten, counting men, women and children, owns either a farm of his own or cultivates one on shares. In proportion to area negro farms are more productive than those operated by white men. The value of the products of negro farms in 1900 was equivalent to 46 per cent of the assessed value of the property, while the corresponding percentage for white farmers was only 17.7 per cent. This means, however, that very little of the land owned by negroes is idle. They cultivate every acre, while a comparatively small portion of the land owned by whites is under cultivation. Negroes produce one-half of all the cotton of the South, one-third of all the rice, one-fifth of the tobacco and one-seventh of the cane-sugar.

No matter what party was in power at Washington, while he lived Caleb Cushing was its legal counselor. When he rose to address the Geneva Convention in behalf of the contention of the United States against Great Britian he began in English, but observing that several of the distinguished members of the court did not understand that language, he spoke for three hours in French, mentally translating every sentence of his carefully prepared argument from his native tongue. His favorite exclamation was "Felix impavido"—happy in adversity! To most of us his name would not be associated with adversity in any form. When asked what he knew about misfortune, he smiled grimly, as if to reassure, himself, and replied: "I am a childless widower; and I never shall be Attorney General of the United States!"

The June Century puts its readers in touch with notable achievements of the day, in this country and abroad. Gilbert H. Grosvenor, editor of The National Geographic Magazine, and author of "Inoculating the Ground" and of "The New Method of Purifying Water" in recent issues of The Century, has written of "Our Heralds of Storm and Flood." This account of the various activities of the United States Weather Bureau in saving life and property will be a revelation to most readers. Numerous illustrations add much interest. The story of "The Piercing of the Simplon," the longest tunnel in the world, is one of the most fascinating chapters in modern engineering. There is another installment of Melville E. Stone's most interesting article on "The Associated Press," giving this month all the unfamiliar details of the business of news-gathering.

When President Roosevelt visited California, and saw the big trees he said: "This is the first glimpse I have ever had of the big trees, and I wish to pay the highest tribute I can to the State of California, to those citizens and the association of citizens who have co-operated with the state in preserving the wonderful trees for the whole nation, in preserving them in whatever part of the state they may be found. All of us ought to want to see nature preserved. The rash creature who wishes to leave his name to mar the beauties of nature should be sternly discouraged. Take those cards pinned upon that tree; they give an air of the ridiculous to the solemn and majectic grove. To pin those cards up there is as much out of place as if you tacked so many tin cans there. I mean that literally. You should save the people whose names are there from the reprobation of every individual by taking down the cards at the earliest possible moment. Do keep these trees, keep all the wonderful scenery of this wonderful state, unmarred by the vandalism or the folly of men. Remember that we have to contend not merely with knavery, but with folly; and see to it that you, by your actions, create the kind of public opinion which will put a stop to any destruction or any marring of the wonderful and beautiful gift you have received from nature, that you ought to hand on as a precious heritage to your children and your children's children."

TRUST AND OBEY.

If we could see beyond today,
As God can see;
If all the clouds should roll away,
The shadows flee—
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today,
As God doth know,
Why dearest treasures pass away
And tears must flow—
And why darkness leads to light,
Why dreary paths will soon grow bright—
Some day life's wrongs will be made right,
Faith tells us so.

If we could see! If we could know
We often say;
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more,
He leads us till this life is o'er,
Trust and obey.

—Christian Work.

STATEMENT OF THE CONTRIBUTIONS TO THE CALIFORNIA HOME MISSIONARY SOCIETY FOR YEAR ENDING MARCH 31, 1905.

Adin	$ 7.01
Alameda	180.37
Alturas	9.00
Angels	14.60
Auburn	6.00
Bieber	3.40
Byron	3.00
Berkeley, First	631.85
Berkeley, North	128.10
Berkeley, Park	54.00
Benicia	11.00
Black Diamond	8.00
Beckwith	17.50
Bieber	3.40
Crockett	6.00
Cloverdale	103.00
Campbell	107.50
Cherokee	13.60
Cottonwood	28.80
Cotati	5.00
Ceres	42.00
Clayton	20.00
Etna	15.00
Eureka	13.00
Field's Landing	15.05
Falk	5.00
Ferndale	20.00
Fitchburg	33.00
Fresno, First	82.00
Fresno, Armenian	10.00
Guerneville	17.00
Green Valley	19.00
Grass Valley	42.60
Glen Allen	15.00
Haywards	34.50
Kenwood	19.00
Little Shasta	22.00
Lockeford	17.50
Lodi	35.15
Murphys	12.75
Mill Valley	40.00
Martinez	58.50
Niles	84.35
Oakland, First	2753.87
Oakland, Pilgrim	87.40
Oakland, Second	5.00
Oakland, Oak Chapel	30.00
Oakland, Fourth	30.00
Oleander	34.31
Oroville	35.00
Pacific Grove	111.75
Paradise	11.00
Petaluma	118.70
Pescadero	22.00
Porterville	43.75
Picard	5.00
Palo Alto	89.29
Rohnerville	7.50
Redwood	50.00
Rocklin	23.25
Loomis	8.50
Rio Vista	43.95
Santa Cruz	159.40
San Francisco, First	1260.18
San Francisco, Plymouth	235.00
San Francisco, Third	185.00
San Francisco, Bethany	65.00
San Francisco, Fourth	25.00
San Francisco, Richmond	25.00
San Francisco, Olivet	15.00
San Francisco, Bethlehem	21.00
San Francisco, Park	15.00
San Francisco, Sunset	25.00
San Francisco, Ocean View	25.00
Saratoga	108.00
Sebastopol	32.15
Sacramento	83.00
Santa Rosa	71.50
San Rafael	7.50
Soquel	10.00
Sierraville	32.50
Suisun	15.70
Sunol	40.00
Sonoma	35.00
Stockton	147.73
San Juan	56.22
San Mateo	72.35
San Jose	188.65
Tulare	23.00
Weaverville	14.00

Individual Contributions.

George Mooar	$ 10.00
F. B. Perkins	20.00
H. D. Colson	5.00
Friend	10.00
J. B. Ives	10.00
Jospeh Powell	10.00
E. D. Hale	5.00
E. Hoskins	5.00
Mary J. Stewart (Est.)	25.00
Mrs. L. A. Jones (Int.)	25.00
S. F. Cooper, Annuity	200.00

Life Members.

Mrs. Lacy Mooar Hale	$50.00
Mrs. E. A. Sanger	50.00
Mrs. S. B. Locke	50.00
Mrs. Sylvia M. Brooks	50.00
Peter Cook	50.00
Wm. L. Culver	50.00
Isaac H. Morse	50.00
Henry Morse	50.00

Sacramento, Cal., May 5, 1905.

To the Honorable Board of Directors of the California Home Missionary Society—

I have the honor to report to you that I have audited the books of the Treasurer of the Society, and find that the amounts received and paid out during the year ending March 31, 1905, are as follows:

Balance April 1, 1904	$ 6,875.96
Received from April 1, 1904 to March 31, 1905	8,877.45
Total	$15,573.41
Disbursed during year	$9,577.39
Balance on hand April 5, 1905	$6,176.02

The Treasurer's statement is correct.

Respectfully submitted
Truman Reeves,
Auditor.

Since the Auditor's report as given above, delayed contributions, applying by request on the year ending March 31, 1905, have amounted to $781.98.

There has also been paid out for missionary service due March 31, but not included in the above report, $406.

Balance to credit	$375.98
Total amount on hand	$6,552.00

The $6,875 on hand April 1, 1904, is known as our "Permanent Fund," and is drawn upon during the year when contributions are slack, and is replaced at the close of each year. It was made up of the following items:

The Samuel F. Cooper Annuity	$2,000.00
Life memberships	800.00
Endowment fund	4,075.00
Total	$6,875.96

To this fund was added during the year closing March 31, 1905:

Life memberships	$400.00
Additional annuity	200.00
The permanent fund should therefore have at present	$7,475.96
The actual balance on hand is	6,552.00
Leaving a deficit in regular contributions	$923.96

The amount of regular contributions fo rour work has, for some reason, been smaller than any time since we assumed self-support. Fourteen churches contributing the year before have done nothing this year. Several of our most generous supporters have fallen short for various reasons, largely local. If these had done equally as well as last year, and the fourteen non-contributing churches had sent in their former amounts, the year would have been second to none. The large majority of our contributing churches have done splendidly; many of them better than ever before, as the list will show. Notwithstanding the fact that the regular receipts have not equalled our necessary expenditures, the Board of Directors have felt obliged to add over $500 more to the appropriation for the new year we are now entering. This may seem like the audacity of faith, but the new work is necessary; and if those, who, by reason of other burdens, have been unable to do as well during the past year, will come up again to the help of the home work, we shall have what we need. It is not beyond our ability. May it not be beyond our achievement.

Geo. C. Adams, Pres.;
Geo. T. Hawley, Treas.;
James H. Harrison, Supt.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter. Lesson 11.
June 11, 1905.
Rev. 1: 10-20.

The Message of the Risen Christ.

The Book of Revelation is the clasp of the whole volume—a clasp made of gold from the street of the New Jerusalem, studded with jewels from its walls, and graven with the mystic emblems of beasts and elders. The position it holds in the sacred canon is evidently the very one Inspiration designed it should occupy.

The place of its composition was previously so obscure that the writer must needs inform the earliest readers that Patmos is an island. But ever since that Aegean rock which served the last seer as a watch-tower from which to view the double panorama, celestial and terrestrial, has been covered with a "solemn glory." The person of the composer, too, has a fascinating charm. "The Thunderer," and yet "the beloved disciple"; the last link between the apostolic and post-apostolic age; all his associates in the college of the apostles dead, and that, too, by violence; he, in age and feebleness extreme, an exile by the cruelty of Domitian, possibly a common laborer in the quarry—such a one on the Lord's day, caught up into the Lord's presence in the third heaven, and not, like Paul, reticent as to

what he saw, but "forcing and torturing language to express his colossal conceptions in the grandest and most energetic forms."

The Christophany, of course, eclipses all the rest of the book, crowded though as it is with dazzling wonders. John taxes human language to the uttermost in his attempted portraiture of the glorified person of Jesus Christ. He lays color to color, adds jewel to jewel. He affects not the beautiful, but the ineffably glorious. Never did painter, whether with pigment or word, have such a study. The Lord of life and glory deigns to give his disciple "a sitting." The eye of the rapt exile gazes on the more than regal form, the glorified person of Jesus Christ as it gradually materializes. Even here the apostle passes from the accessory to the principal, from the clothing to the person. You have seen the gown woven out of spun glass. This glorious sacerdotal robe was woven out of sunbeams. Not, as on Hermon's sacred height, for a moment, but forever his raiment continues white as the light. The regal golden girdle high above his breast "braces the frame together and symbolizes collected powers." The girdle also so placed disposes the garment for "calm, majestic movement." Like Aaron's robe and girdle, these, too, are "for glory and beauty." And now John dares glance at Jesus' brow. He admires the coronal glory. Any modern electrical display would fade before it, as the stars do when the sun rises. It is a dazzling, silvery whiteness, as white fleece, sparkling as the snow does when the sun sets its myriad tiny stars ablaze. The large and lustrous eyes are all aflame, not in wrath, but with divine genius. His bare feet fairly gleam like metal at white heat. And his voice resounds like the multitudinous waves even then pounding on the rock-girt isle. In the palm of his outstretched right hand lies a chaplet of seven stars, signifying that each church and the whole church is in his keeping. Whedon suggests that the sword from the mouth is "not a stiff, steel fixture, but his divine and powerful breath making itself, as it were, visible. The tout ensemble is as the sun in the meridian, unobscured by mist or cloud.

But the glorified person of the monarch of heaven, earth, and hell, now fully developed, was of insufferable majesty. As nearly sixty years before, on the Mount of Transfiguration, so again John falls like one dead. But the majestic figure bends over the benumbed disciple, and the gentle voice he was wont to hear beside the sea calls him back to consciousness with its familiar cadence, "Fear not!" and its identification of himself with the Messiah, and the affirmation of his eternity and his sovereignty over death and the underworld. Directions follow as to immediate record of the things seen and heard, and explanations of the symbolism of the stars and lampstands.

The Teacher's Lantern.

Revelation is the normal end of the New Testament. Gospels are a fourfold biography of Jesus. Acts is the photograph of the apostolic church. Epistles are the indoctrination of that church. Revelation opens the vista of the future: pictures Jesus triumphant. Thus, in spite of its composite authorship and variant form, the New Testament keeps its unity.

The Apocalypse has been aptly called a "tract for bad times." It was written in an age of persecution and impending cataclysms. Its purpose was to assure foreboding minds of ultimate victory in spite of current contradictions.

Some have hestitated to believe that the author of Revelation and the Gospel and the Epistles of John can be one and the same person. The latter are in pure Greek, while the former is Hebraized. It has been aptly suggested that in Revelation John returns to the style of his youth before it became softened by Greek culture. It is also in perhaps unconscious imitation of the style of the prophets.

As a piece of literature, Revelation has a unique beauty and value, and has been highly praised. "The last book of grace."—Gregory. "It has as many mysteries as words; all praise falls short of its merits."—Jerome. Viewed as a work of descriptive art, it is congruous and esthetically magnificent.—Whedon. This book belongs peculiarly to those who are under the cross.

Mosaic from the Commentaries.

In the Spirit: Transported out of every-day consciousness and placed in the condition of prophetic ecstasy.—Lange. Caught into a state of spiritual rapture. Camb. Bib. I came to be in a state of ecstasy capable of receiving revelations. —Pulpit Com. Lord's Day: Our Sabbaths should be islands of light and joy in God's presence.—Beecher. Term used here for first time.—Camb. Bib. Heard behind me: Represents utter unexpectedness and surprisingness of the divine voice.—Lange. Alpha and Omega: A and Z, and, of course, all the letters between.—Holmes. Write into a book: Twelve times St. John reminds us that he writes this book by divine command.—Pulpit Com. Ephesus, Smyrna, etc.: Seven cities enumerated in the order in which a traveler on a circuit would visit them.—Camb. Bib. Seven candlesticks (lamp-stands): First things seen, for whole Apocalypse treats of the future of the kingdom of God as represented by the churches.—Lange. Son of man: Saw a human being.—Camb. Bib. A garment to foot: A cloak of dignity.—Ibid. His hairs: Since that, according to Oriental ideas, was the especial representative of his dignity.—Lange. Out of his mouth: Symbolically pregnant. Expressive of the fact that Christ overcame the world with his word, as with a two-edged sword.—Ibid. This description of the glorified Lord sublime as a purely mental conception, but intolerable of we were to give it an outward form.—Trench.

IN GOD'S OUT-OF-DOORS.

William A. Quayle.

Some people do not well know that God is out-of-doors. I marvel at them. He is everywhere—"though I take the wings of the morning"—but so God is in dusks and dawns and twilights and noons, in doors and out, at toil and on holidays, where the deserts keep tryst with the moonlight, and where the wide sea can behold no shore—God is always wherever I have gone. He is in the little room where a baby learns it's prayer from mother lips, kneeling, and with fingers interlaced (God loves a sight like this), and in the church where congregations meet to wait on the Lord, and "worship in the beauty of holiness," and where in God's acre we bury our beloved out of the sight of our eyes dimmed with weeping—God is there; but he is also out where he has planted the wind flowers, and where the hawthorn stoops beneath it's drifted snows fresh fallen, and where sweet eglantine blooms and the fringed gentian, and where the Indian pipe grows in the dusk of quiet woods, and where the maple flushes a little in the early spring and sows the ground beneath, where its shadows will soon shut sunlight out, with its own pink blossoms, and where the sycamore stands in winter with its yellow apples like a jest of harvest for a tree so bulky, or where dodder plant, yellow as gold, steals sap from other plants to feed it's splendors on, and where the sea-fowls float like a ghost of voices through the night skies, heard but unseen—God is out-of-doors also. God is everywhere.

He made the out-of-doors and loves it, and haunts it, as Jesus did the mountains and the sea. "Behold the lilies how they grow," he said whose name is sweet; and so I will heed them; and he said, "Are not two sparrows sold for a farthing?" True, sparrows are very plentiful and bickering, but I will look at them, for he made them and pointed them out to me. The trees where the birds nest and the birds that nest there, the shadows where the herds lie and the herds panting in the shadows with luminant eyes, buds that swell toward blossoming and blossoms in haste toward fruitage, white seagulls and robin redbreast with his song like the gurgle of laughter in a baby's throat, high sea cliffs leaning seaward and sea marshes through which the salt tides flood their crystal rivers, fern and oak and sweet surprise of mosses, rivulet and broad river, plunge of waterfall and placid stream where the current is asleep, russet grove of scrub oak on winter hills, and the vivid greens of willow in fresh leaf in early spring time—I will behold "them all," They belong in God's out-of-doors; and God is out there looking his premises over. And if he will let me I will go with him. And as I look his way to ask him if I may go, he is looking my way, before I say a word, says, "Come, let us go ito my out-of-doors;" and I am going with him into God's out-of-doors.—Preface to "God' Out-of-Doors," published by Jennings & Graham.

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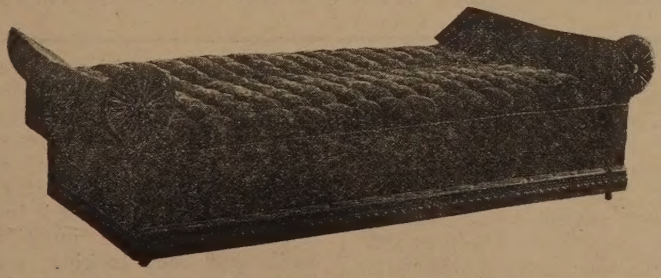

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Prayer.

Prayer is calling on God, and though you may whisper ever so low yet every word sounds loud in heaven, and God at once sends his help. You cannot see how the help comes; there is no noise, everything looks just as before; yes, but all the same, whenever prayer goes up God's help comes down. Never doubt, then, about prayer. Ah! this is just where many fail. They pray to God in some time of trouble, but they don't wait for him. Because what they want does not come at once, they don't wait: they go off and trust to themselves or to other people, and then, when things still go wrong, they say it is no use praying! But it is—every use—only we must wait, wait, and keep looking out for God to answer our prayer in his own time and way. Never fear—he will come, he will help, he will deliver: he never broke a promise yet!—Sunday at Home.